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Experiments and Considerations about the *POROSITY of BODIES*, in two Essays by the Honourable Robert Boyle Esq; Fellow of the Royal Society Lond. in 8° 1684.

THe Honourable Author, continuing his endeavours to establish a solid and rational Philosophy, does in this book discourse of the small *Pores of Bodies*, a subject of very great importance towards an intelligible account of Occult Qualities.

The Book consisting of two Essays, the former of them treats of the *Porousness of Animal Bodies*, and shews that the parts of Animals (especially whilst these are alive) are furnish'd with numerous pores; which is deduced from the Frame or Constitution, of the stable parts of the bodies of Animals;

From the nature of nutrition in Animals; for that requires, that the body abound with *Pores*, into which congruous particles may be admitted, for the natural increase of the part.

From the great plenty of matter daily carried off by sweat, and insensible transpiration; by which, and several other arguments, he proves the porousness of the *Skin*; he proves the same thing in the membranes, that invest the internal parts; in the urinary bladders of dead animals; and in the Films that line the shells of Eggs.

From the entrance of *Effluvia* into Animals; evident from the operation of some plasters, and vegetable ointments; from the effects of *Pericarpia*, or wrist-bands; and from *Cantharides* used in blistering plasters; and effecting the urinary passages even before the skin of the blifter is broke: And these *Effluvia* may be barely Fumes. Thus the Fumes of the *permeating Menstruum* have ting'd a piece of silver coin through a moistened urinary blad-
der

der ; and a medicated liquor, injected into the thorax of a Person of Quality, gave him the taste and smell of the drugs, wherewith the liquor had been impregnated.

From the bringing off the matter of an *Apites* by seige, or urine :

From the staining *Ivory Purple* with a solution of Gold in *Aqua Regia* ; blackish with silver, and bleuish with copper, dissolved in *Aq. Fortis*. For proving the *Porosity of Bones*, he urges their specific Levity ; that Blood vessels pass them ; that they imbibe exhalations from the Air, and emit them again (as appears from the weighing bones at several seasons of the year;) and that Mercury has been found in the bones of some persons, who have taken of it.

The other *Essay* is concerning the *porousness of solid bodies*, which the Author proves, first *a priori*, from the Origine, and Formation of divers hard bodies ; from the great disparity that may be found in the specific gravities of such bodies, as the Eye does not perceive to be Porous ; from the frame, and constitution of solid bodies ; for even they consist of particles which cannot be supposed to touch one another so exactly, as not to leave any Pore between them. Secondly *a posteriori*, from some experiments, and observations, arguing the Porousness of wood, Earthen vessels, stones, metals, and even glass it self, concerning which last the Author saies,

First, 'tis very probable that Glass may be pierc'd into, to some distance, even by visible and tangible bodies.

Secondly, common Glass is not ordinarily permeable by Chymical liquors, tho strong and subtil, nor by the directly visible, or odorabile exhalations of Bodies, tho absolutely speaking it be pervious to some corporeal substances.

Joh. Dolæi M. D. *Consiliarii ac Archiatri Hasso-Cassellani ENCYCLOPÆDIA MEDICINÆ THEORETICO-PRACTICÆ, &c.* Francofurti ad Mœnum An. 1684. 4°.

The account of this book will best begin with the division of it into its six parts: The first treats of the diseases of the head; the second, of those of the Thorax; the third, of those of the Abdomen; the fourth, of Feavors; the fifth, of those incident to Women; the sixth and last, of those of Infants and Children.

This Author justifies the title he gives his book by accounting for diseases both as to their causes, and cure, according to the opinions of all Physitians both antient and modern; particularly of those who have given name to a Sect. He begins with the *Galenists*, whose opinions he faithfully relates: after them come *Paracelsus*, *Helmont*, *Willis*, *Sylvius* and *Cartesius*, whose natural philosophy hath laied the foundation of a party, though he himself was no Physician.

Having related these opinions as an Historian, (for he does not argue either for or against) he adds his own theory & practice. The *Anima Brutorum* with him is called Microcosmeter; which presides over the whole body; the other subordinate faculties, have their distinct names given them, and are described as Vice-roys residing in the principal viscera as in Provinces: Cardimelech in the heart; Gasteranax in the stomach, and so of the rest. In relation to these he describes the diseases in terms altogether political, and conformable to the general Metaphor of his Hypothesis.

His Practice is mostly Chymical, and seems to be carefully chosen; in which he gives a great deference to *Ettmuller* and *Sydenham*. He seems much inclined to transfusion

transfusion, and injection of medical liquors into veins, and quotes his own experience for it, in madness and some other diseases of the brain. And that there might be nothing wanting to his *Encyclopædia*, at the latter end of each chapter, he has collected Empirical remedies out of diverse Authors.

Disquisitio de Magia divinatrice & operatrice &c.
Auctore Franciso Moncælio & F.ancofurti & Lip-
siæ 1683.

IN the General handling of *Magick*, he gives the several divisions Authors have made use of, different according to the divers conceptions they had of its parts. He makes it first, either *Humane*, or *Diabolical* with their respective *Species*. Secondly, *Natural*, or *Transnatural*, under which last he comprehends the *Transmutation of metalls*; under *Natural* come all the surprizing effects of *Art*, such as *Artificial fires*, *malleable glasse*, *incombustible linnen*, cures of Diseases by *magnetism* or *Transplantation*, *Strange effects in Chymistry*, and *Mathematicks &c.*

After this general account, follow's a very particular enumeration of its *species* to the number of about Sixty nine, alphabetically placed, together with the *Authors* that treat of them; out of all which the *Author* singles *Aletryomancy* for the subject of this book.

He thinks that the strange antipathy (if true) between a *cock* and *Lion* may be accounted for, either from the disproportion of the sound to the *Lion* ear, as the grating of *knives* upon stone is unpleasant to us ; or as the noise of bells, or singing, sets *dogs* an *howling* : or because in *Africa* there are no *cocks*,

cocks, or lastly, because though in other *countries*, as in *Thessaly* and *Macedonia* there are *cocks*, yet they never *crow*.

The *Auguries* taken from the *crowing* of *cocks*, according to him, depend chiefly on the time, whether it happen before noon or after, and accordingly portend either good or bad *successe*; to which some add the sign of the *zodiack*, and the *motion* of the *Moon*. Taking notice of *Plato's* definition of a *Man*, till the *Cynicks* real animal, spoil'd the *philosopher's Idea*, he gives an account out of *Dan: Major*, of the head of an old man with a *Turban* on, which directly lookest on, appears such, but if you turn it on one side, it gives you the shape of a *Cock*.

From this presciene of *birds* he takes occasion to discourse about the *winter quarters* of the *Storks*, whether or no they go to, and come from distant regions as the seasons of the year require, and that so exactly (as some assert) as to observe the *latitude* of *places*, and the *precession* of the *Equinoctial* points. But having confuted this opinion by the inequality of their appearance, several instances of which he gives; concludes they do not fly to warmer *climates*, but, like other *animals*, both birds and beasts, come from hidden places in the same country, where during the cold they lye asleep. And afterwards gives as many reasons for it, as there are letters in *Hibernaculum Ciconiarum*, and that too

too in the *Acrostick* way, each sentence beginning with a letter of those words, according to their order. Then he mentions some other *observation* concerning them, viz: that they will not build upon a *Jewes houle*; that they have been seen industrious in quenching *fires* by taking water up in their bills, and emptying them into the flames &c. together with some guesses how *Swallows*, and other birds which disappear in *winter*, doe live.

He gives the original of the *names* of some *families*, and people, particularly of the *Gauls*, who, he is willing to think, were called so, from some good or bad property of this *bird*, and tells out of *Petrus Gregorius* and *Merkerus* that on the outside of the *brain* of a *Cock*, *Lillies* are drawn, or imagined to be drawn, alwaies one, and sometimes to the number of three.

The original of the *Cock* on *towers* he deduces from the *Goth's*, they making use of it much, both as an *Emblem* of *vigilancy* in peace, and of *courage* in war, some people are reported to have used them as *clocks*, they being supposed to *crow* every third hour, and when they are irregular, then they foretell *change of weather*.

He gives an account particularly of that sort of *Alectryomancy* which cost so many men their lives, under the Emperour *Valens*, whose names began with ΘΕΟΔ, those letters the *Cock* having pitcht upon, for the *Initials* of the name of his *successor*.

From

From the consideration of the *Cocks* being moved thus by *enchantment*, he takes occasion to discourse of all sorts of motions which he reckons up to the number of 19. Beginning with *Artificial motion*, here he considers the *astrologers* opinion of what we call *Freewill*, how it is *mechanically* caused by the unequal motion of the *stars*, rather than from any determination from within; as also *Cartesius* his *mechanical animal*, *Coskinomancy* also, and all other sorts of *Legerdemain*.

Under the *Motus Belialis* comes the *Incubus*, together with the manner of driving it away; as all sorts of *Apparitions*, and the *Imaginary journeys* of witches. So under his *sympathetic motion* he comprehends the *Divining wand*, the *Remora*, the *Torpedo* and the *Helictrope*: and after all, his *accounts* of the various sorts of unlawful *motions*, he asks this *question*, viz: what excuse the pretenders to these superstitions can make; and reckons up their *answers* according to the order and number of the letters, in *Præstigiarum Satanæ excusatio*, all which he confates. Under the internal force of words, is comprehended the *Cabala* with all sorts of *Signatures* and *Talisman's*, as also the art of *resolving Questions* by mixing the twenty four letters; and explaining doubts by verses of *Ovid* and *Virgil*, &c. As likewise some account of that natural language *Adam* was supposed to have had, by the very elocution of which alone, he exercised the *dominion*

nion over the rest of the *Creation*. How Bears in Norway are called out of their *dens* by bad language : of breaking open doors by the word *hephatha*, the force of *Musick* &c. And ends, with reflections on a discourse of *Marcus Marci* in his *philosophia restituta*, wherein is endeavoured to be proved, that all effects how surprizing soever, are merely natural.

O X F O R D,

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